Australian Feminists for Animal Rights

http://crosswinds.net/aafar

An Introduction to the Issues...

Contents

Australian Feminists for Animal Rights - our goals and campaigns...3

First Strike HSUS - nipping abuse in the bud...5

The tangled web of animal abuse - serial killers...6

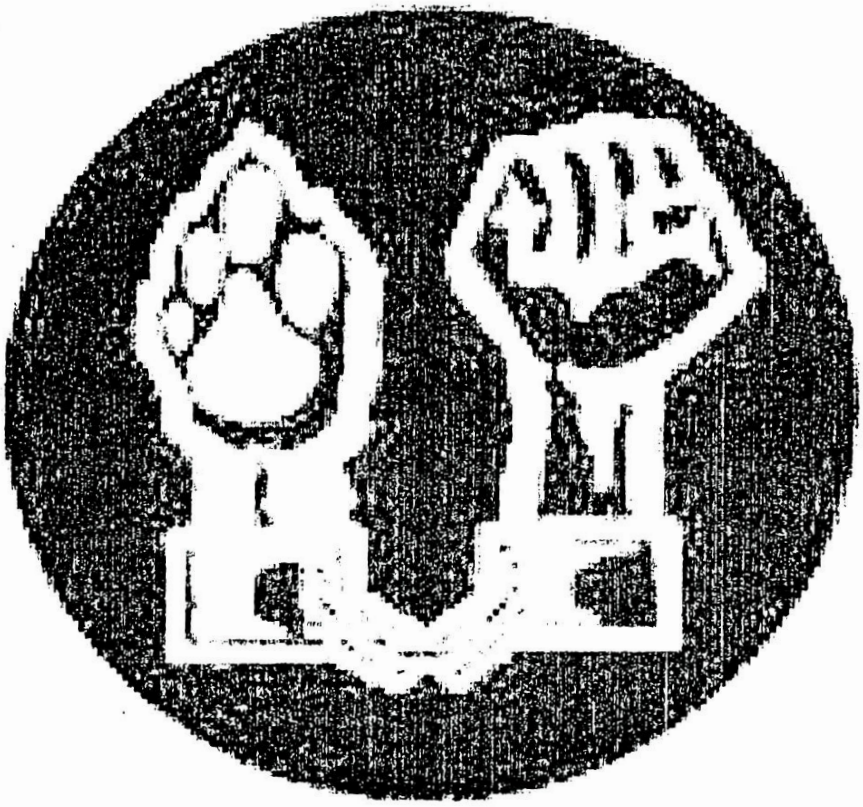
Human/Animal Bond: The Link Between Animal Abuse and Domestic Violence...10

The Latham foundation...13

Why Animal Rights is a Feminist Issue...14

The Butchering of Women...18

Join AFAR...22



05. Liberation / Black

Feminism is a struggle to end sexist oppression. Therefore, it is necessarily a struggle to eradicate the ideology of domination that permeates Western culture on various levels. — bell hooks

01 Vegan / White

Australian

Feminists for Animal Rights

Australian Feminists for Animal Rights seeks to raise the consciousness of the feminist community, the animal rights community, and the general public regarding the connections between the objectification, exploitation, and abuse of both women and animals in patriarchal society.

As ecofeminists, we also are concerned about cultural and racial injustice and the devaluation and destruction of nature and the earth. We view the *cultural construct* of patriarchy (as distinct from the biological fact of maleness) as a system of hierarchical domination, a system that works for the powerful against the powerless.

"Anyone who has accustomed himself to regard the life of any living creature as worthless is in danger of arriving also at the idea of worthless human lives." - Albert Schweitzer

AIMS:

AFAR is dedicated to unite people through a network for the purpose for exchanging ideas, lending support and advocating

AFAR is for women, men, activists, animal lovers, queers, greenies, mothers and fathers and thier children - everyone who wants to see a peaceful and equitable world for all species

AFAR promotes veganism where possible

AFAR is dedicated to abolishing all forms of abuse against women, animals - and all species - through non-violent means

AFAR aims to make the voice of the voiceless heard

AFARs tangible goals include lobbying for the First Strike intiative, and the establishment of pet foster homes for women in shelters

FIRST STRIKE

The Humane Society of the United States (HSUS) launched the First Strike Campaign in 1997 to raise public and professional awareness about the connection between animal abuse and human violence. The campaign provides training for law enforcement officers, prosecutors, social service workers, veterinarians, mental health professionals, educators, and the general public on the importance of treating animal abuse as a serious crime and an indicator of other forms of violence. A complete list of resources available through the HSUS First Strike Campaign and is available on the Web site http://www.hsus.org/firststrike/

Resources include a free campaign kit with brochures and fact sheets. Also available are the First Strike Campaign video and public service announcements, articles addressing the connection between animal abuse and human violence, and *Violence Prevention and Intervention: A Directory of Animal-Related Programs* (Duel, 2000), an 82-page listing of prevention and intervention programs.

Australia has no such program, despite the recognition by social services that animal abuse is a strong indicator of domsetic violence. AFAR intends to lobby for this initiative to be instigated across government agencies. In addition we will lauch our own fostering program for the pets of dometic abuse victims in Australian capital cities.

I became a feminist as an alternative to becoming a masochist.

— Sally Kempton

07. No Shoes / No Milk

THE TANGLED WEB OF ANIMAL ABUSE:

Links between Cruelty to Animals and Human Violence

Addendum to The Humane Society of the United States News article, Summer, 1969 by Dr. Randall Lockwood and Guy R. Hodge

"One of the most dangerous things that can happen to a child is to kill or torture an animal and get away with it." Anthropologist Margaret Mead

- JEFFREY L. DAHMER: Serial Killer, Sexual Deviant

  Dahmer confessed to killing, dismembering and, in some cases, cannibalizing, 17 men and boys. As a child, Dahmer impaled frogs, decapitated dogs, and staked cats to trees in his backyard. Dahmer was convicted to death but before the sentence was carried out he was killed by another inmate in 1994.

- TED BUNDY: Serial Killer, Rapist

  Bundy killed numerous females who looked liked a woman for which he had a passion. In the 1970's he brought fear to college campuses in many states after killing 3 women in the Chi Omega sorority house at Florida State University. He was ultimately convicted of two killings, but is suspected of murdering over 40 women, primarily in the northwest. During his childhood he witnessed his father's brutality toward animals and he himself tortured animals. Bundy was executed in Florida.

- RICHARD ALLEN DAVIS: Accused killer and rapist of 12 year old Polly Klaas

  Davis has been charged with the kidnapping of Polly Klass, 12, from her own home, raping and strangling her. As a 14-year-old he set cats on fire and used dogs as target to practice knife-throwing. In 1993 he was charged with the shooting death of Marlene Voris 20 years ago. "When he was little it was animals. When he got bigger it was people.' said Zak Backet a neighbor.

- MICHAEL WAYNE ECHOLS (18), JESSIE LLOYD MISSKELLEY JR. (17),CHARLES JASON BALDWIN (16): Killed three 8 year-old-boys

  These three teenage boys were arrested in 1993 for the brutal murder of three 8-year old boys in West Memphis. The three young boys were lured into the woods, beaten into unconsciousness, one was sexually mutilated, another raped, and all three killed. For some time prior to the killing, the three teenagers were involved in satanic-type rituals. During an initiation ceremony they killed dogs, skinned them, and ate their flesh. Echols was also carrying a head of a cat with him.

- EARL KENNETH SHRINER: Sexual Predator, Killer, and Rapist

  Shriner used threats to lure a 7-year-old boy into a wooded area in Washington state where he raped him, cut off his-penis, choked him, stabbed him in the back and neck, and left him for dead. At the age of 16, he confessed to the killing of a teen-age girl. Police say he was a man who put firecrackers in the anuses; of dogs and strung up cats." He was committed to a state mental hospital after several incidents, including the slaughter of nearly two dozen chickens.

- ERIC SMITH: Adolescent Killer of 4-year-old boy

  When Eric Smith was 13 years old, he bludgeoned 4-year-old Derrick Robic to death and was charged with murder. Four years prior to the killing of Derrick, Smith killed the neighbor's cat with a gardenhose. There are no specific reasons why he killed the little boy or the cat.

- THOMAS LEE DILLION: Murderer and Suspected Serial killer

  Dillion is said to be a serial killer. Dillion admitted to the shooting of Gary Bradly in 1992, while both were hunting.

Dillion, an ardent hunter who also boasted of killing more than 1000 animals in illegal drive shootings, is serving a life sentence in Ohio on five murder convictions.

MICHAEL CARTIER: Stalker and Murderer

In 1992, Cartier stalked and killed Kristen Lardner in Boston, Massachusetts and then killed himself. In a prior relationship, Cartier held his girlfriend's kitten under a hot shower and then shaved all its hair off. Later he hurled it through a fourth floor window to its death.

Cruelty to animals
should be a felony offense.

Both animals and people benefit when abusers are brought into the criminal justice system for sentencing or treatment.

".....every single serial killer I have interviewed has told of an animal being killed in his presence by his parent. The thing that really STOOD OUT BIG TIME with the ones who talked to me was how unemotional they could be about a wide range of horrors, but when it came to this pet-killing thing, they all got visibly disturbed right then and there. It's not just that it did happen, but I could see that it had left deep scars....."

Sondra London <u>Serial Killers Talk to Sondra London</u>

AUSTRALIAN

Women & Earth

FIRE

CONFERENCE

3rd - 7th April 2002

Darug & Gundungurra Country

Blue Mountains

www.womenandearth.org

Human/Animal Bond: The Link Between Animal Abuse and Domestic Violence

Domestic violence as well as serial and mass criminal violence often involves animals. For families suffering with domestic violence or abuse, the use or threat of abuse against companion animals is often used for leverage by the controlling/violent member of the family to keep others in line or silent. The violence may be in the form of spousal abuse, child abuse (both physical and sexual), or elder abuse. The statistics are chilling. It is estimated that 88 percent of pets living in households with domestic abuse are either abused or killed. Of all the women who enter shelters to escape abuse, 57 percent have had a pet killed by their abuser.

Those who commit serial or mass criminal violence often use animals as "rehearsal" tools in their adolescence to work themselves up to the eventual abuse or killing of people. This link was first established 250 years ago, and it doesn't seem to be changing. That means children who torture animals should be dealt with quickly, and it should be taken seriously. The child may be acting out because he/she is being abused or may be building up to something worse.

The more subtle problem is animal neglect. It is important not only for the pets involved, but for the children in the home as well. Most often if the animals are being neglected the

Veterinarians are starting to play a larger role in the reporting of abuses of all kinds. Veterinarians are learning to look for warning signs in pets. For example, if there is a household where many animals live but none ever reach the age of two, then something bad is going on. The other more obvious signs are injuries to pets that don't match up to the story being told by the pet owner.

Because women's shelters do not accept pets, abused members of the family often delay their exit—leaving everyone in the home facing serious physical danger. Some experts are advocating that animal shelters and veterinary hospitals should work to provide temporary homes for pets when an abused person needs to leave a dangerous situation.

What is pet abuse?

Pet abuse is the intentional harm of a companion animal. Often an abuser, or perpetrator, harms a pet in order to emotionally manipulate the pet's "owner."

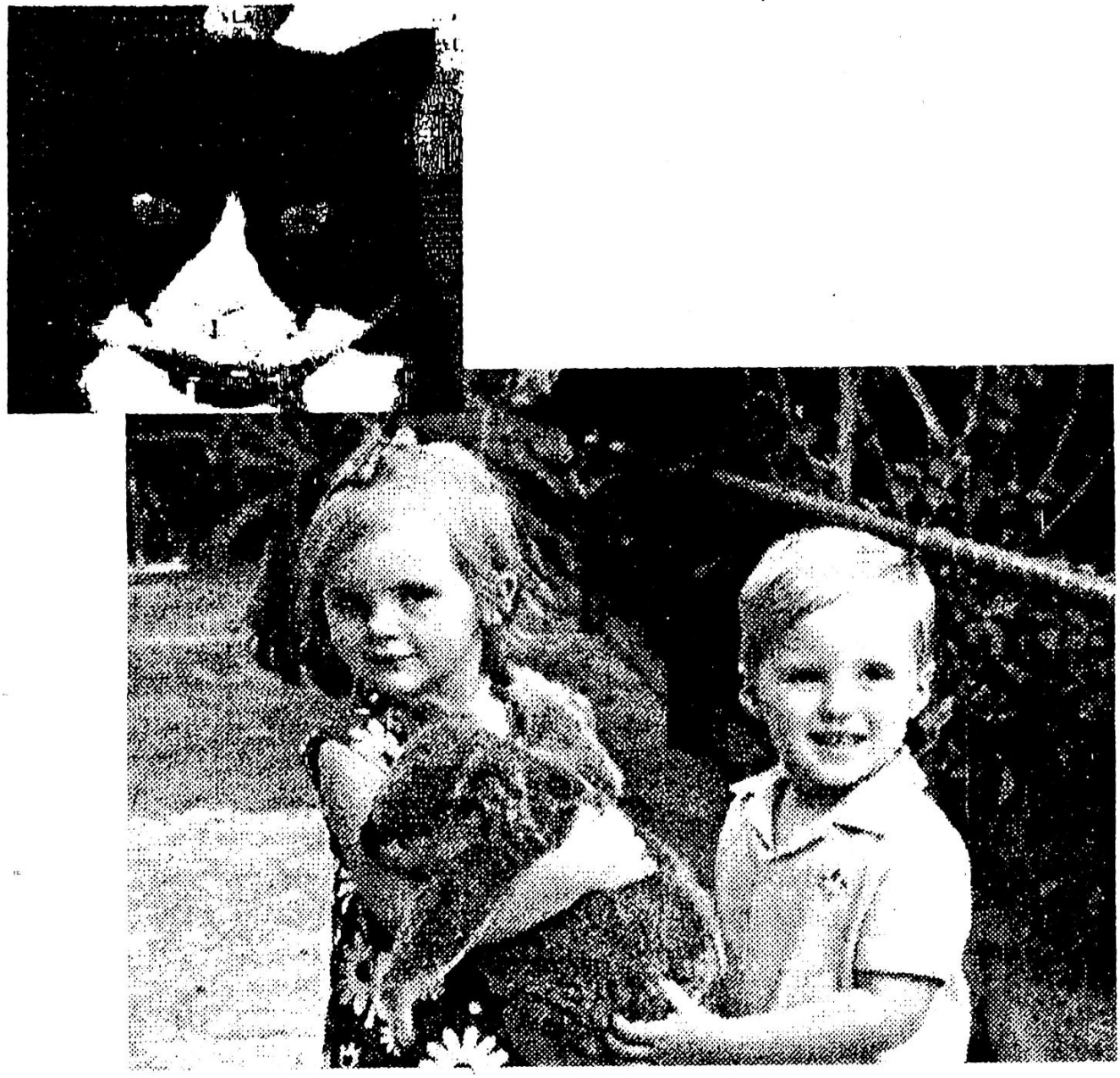
For example, a woman may not leave an abusive relationship because her boyfriend has threatened to kill the family dog, or a child may refuse to report sexual abuse because her abuser has threatened to beat the family cat if she does.

Pet abuse may also include abusive behavior by a child who, because he or she suffered abuse at the hands of a parent, does not know how to interact with pets appropriately. Pet abuse, however, is not exclusive to dysfunctional families. The abuser, or perpetrator, may be a stranger or even the next door neighbor. Pet abuse can take many forms and can cause unremitting psychological damage.

Help petabuse.org with our national research

Petabuse.org and Barbara Wood, Ph.D. are collecting *your* stories of pet abuse, as well as professional accounts of pet abuse. (Professionals may include veterinarians, social workers, teachers, lawyers, doctors, etc.) Barbara Wood, Ph.D. will use these stories to illustrate that animal abuse is a form of domestic violence and emotional abuse. Please give us as many details as possible. All stories are **confidential** (names will remain anonymous and situations will be disguised so no organization or person can be identified, etc.), unless you give permission otherwise.

Barbara J. Wood, PhD



It is now widely acknowledged that children whose mothers suffer domestic violence:

> ***"....are deeply affected by witnessing domestic violence, whether or not they are themselves victims of the assaults... Many children living in violent households are physically abused themselves and likely to be at risk of abuse ... Research has identified and discussed common physical and behavioural symptoms suffered by children who witness domestic violence. These include depression, anxiety, hyperactivity, difficulties with concentration, eating problems, aggression and some medical symptoms such as asthma."***

(from "It Hurts Me Too. Children's experiences of Domestic Violence and refuge life" - Alex Saunders with Carole Epstein and Gill Kemp (1995),

No Frills

Melbourne Squatters Guide 2001

WHAT IS SQUATTING?

Squatting is the act of making use of disused and abandoned property. It allows people who cannot otherwise afford to rent or purchase a house or building to put an empty one to productive use.

WHY SQUAT?

Because it is obscene for thousands of properties to lie empty when there are people homeless or struggling to pay the rent. Because Ministry of Housing waiting lists are too long. Because you are sick of dealing with nosy landlords who hassle you whenever you are late with rent, but have no problem taking weeks or months to do simple repairs. Because no one should be getting rich by forcing others to pay for the simple necessity of shelter. Because you want some control over your living and working space. Because housing is a basic human right and sometimes you have to take action to assert your rights.

FINDING AN EMPTY PROPERTY

Finding an empty building is generally pretty easy. The City and suburbs are full of empties ranging from totally destroyed shells to perfectly livable places that have nothing wrong with them. The best way to find a building is to simply walk around the streets and look for the obvious signs. Is there mail overflowing from the letterbox? An overgrown garden ? Broken and/or boarded-up windows and doors? Is the power off?

If unsure, you might want to ask a postie, a local shop owner or a neighbour if anyone is living in or using a place that you think is empty. It may help if you make out that you're looking to rent the place, to acquire it for use by a housing co-op, or say that you are researching it as part of an 'architecture' or 'geography' project on housing - be inventive and plausible.

Being honest with the neighbours and local residents about your intentions can also be successful although you should be prepared to deal with people's prejudices. If you decide to be straight up then explain your case to them. Give them some figures on how many people are homeless and/or on the waiting list for public housing and unable to find affordable housing in the private rental market. Tell them how you came to be in the situation you're in.

FINDING OUT WHO OWNS IT.

Most people will find out this information before moving in, but you may choose to squat first and find out who the owner is later. The information can be obtained by asking the neighbours or checking the mail for rates notices. Failing this you can call up or go to the rates department of your local council. Many councils will only give you information about a property if you say you are a neighbour, so you may need the name of the tenant next door. A story explaining why you want the owner's name will also be useful. This could include claiming that the fence is falling down, trees are causing damage, etc.

If there are plans for the house to be demolished or renovated then they will bear the owner's name and address and will have been submitted for approval at the Town Planning Department of your local Town Hall. Anyone can go there and ask to see them. The Land Titles Office (283 Queens St, Melbourne) will also tell you who the owner of a property is, with no questions asked, for a fee of $11.

Knowing who owns a house will determine how you proceed with squatting it and what your chances are of staying on. It also allows you to prevent anyone from trying to evict you who is not the owner. On rare occasions the police may come off their own bat to try and throw you out and knowing the owners name can allow you to claim that you are in negotiations with them or have permission to be where you are.

Deceased estates don't really belong to anyone as they are being looked after by public trustees until a relative or private trustee can be found. The trustees take little notice of the property and aren't likely to evict you unless they find you

there so it's best not to inform them of your presence. Similarly government and bankrupt properties are often forgotten about, but you will generally be evicted by the relevant government department should they discover you.

If a house is privately owned it may be easier to negotiate. You can contact the owner before you move in to explain that you are on a low (or no) income and offer to care take the property in order to maintain it and protect it from vandals. You may want to offer to pay the rates or a nominal amount of rent as well. In the majority of cases you will be turned down so it may be better just to move in and wait until the owners find you there before attempting to negotiate. By then you may find yourself in a stronger position as you will be able to point to the various work you have done around the property. If you do wind up paying some rent then try and get something in writing as once renting you are subject to the usual rules governing tenancies.

GETTING INSIDE.

Often this will be the easiest part. Most places have been left empty for some time and there may be broken or unlocked windows and doors so check all of the obvious access points - doors, windows, skylights, holes covered by board or tin etc - to see if they will allow you entry. If the place still seems fairly secure then you will need to put some work in. Always have a lookout and if you are found on the property after making entry or are caught in the act then never admit anything and make no comment until you have obtained legal advice.

Louvre (slat) windows can be easily be pulled out of their frames in most cases. Old style windows with rotating latches can often be opened by slipping the latches with a knife. Some of the newer sliding windows can be pulled out of their frames - try pushing the window up within its frame. If all else fails you may be forced to break a window. If you do end up having to do this, make sure that you clean up afterwards and repair the window as soon as possible. Never admit to the police or owner that you have damaged anything on the property.

Ordinary Lockwood door latches can be overcome with a crowbar and a screwdriver. Deadlocks are a bit more difficult, but not impossible to deal with. You may need 2 or 3 people, a crowbar and/or screwdrivers. Jemmy the door from the doorway and use screwdrivers

to force the lock tongue and the deadlock button back into the lock. Then the door should be able to be opened. It's worth being careful of glass panels when using force to jemmy doors open.

Roofs are another access option. Once you are up on the roof, remove a few tiles and enter into the place through the ceiling hatch. If there is more than one of you then have someone as a lookout whilst getting into a place this way.

If you think that someone might suspect your motives or is intently watching you then it is probably best to leave, remove any tools from you and the building, and come back another time. Noisy entry work may attract attention so go there at inconspicuous times like on a weekday. People are much more wary of noise at night. Try and stay calm. Dressing in overalls or a work uniform may help divert the attention of others.

SECURING YOUR SQUAT.

On opening your squat you should bring along new barrels for locks, slide bolts, a torch or candles, a hammer, screwdriver, etc. Once you are inside your new home, you will firstly need to change all the locks so that you can feel secure and safe and keep out anyone that you don't want coming in.

Most houses are fitted with the standard

permission from the owner or occupier. If you have a reasonable excuse for entering without the owner's consent then this is a defence against the charge. Unlike the old law the police now no longer need to get the owner or occupier to tell you to leave as you are the one who has to prove that you have the owners' or occupiers' permission. However squatting a house gives you "occupation" and as a result you may be able to argue that you do not need the occupiers' permission as you are the occupier! If you have taken a caveat out on the property (see below) then this argument has additional strength as you have legally registered yourself as the occupier.

WAYS IN WHICH YOU CAN BE EVICTED.

The correct legal method for an owner to evict involves them applying to the Supreme or County Court for a writ of possession. This rarely happens nowadays, but if they do follow this path the application is called a *Summons and Origination Motion for Summary Possession of Land*, and it is issued with an affidavit (a written sworn document) verifying their ownership of the property and the fact that it is now in the unlwaful posession of others (namely you). A copy of the Motion and Affidavit are attached to a conspicuous part of the property within 21 days of the Court hearing. You do not have to attend and it is usually useless to do so as unless you can establish a legal right to the possession of the property the Court will make an order for the owner take back possession. The owner then registers this order with the Sheriff who enforces it by breaking in and legally evicting you. Legally there is nothing you can do unless the Sheriff uses unreasonable force, but at least this procedure will give you 21 days to find a new place. The cost and time delay of a court hearing has meant that owners generally evict by using the Wilful Trespass charge. You will be told to leave by the owner or face arrest. If you leave nothing will happen. If you don't you will be arrested and no one will be able to prevent the owner from dumping your possessions on the street.

A third avenue for eviction opens up if the property was under a tenancy agreement with the previous occupant within 12 months of the owner attempting to evict you. In this case the owner can go to the Residential Tenancies Tribunal for an order of possession. This doesn't cost much and is a fairly quick procedure. Once s/he has their order the police can carry out an eviction.

CAVEAT

Approved Form C
Victorian Land Titles Office

Section 89 Transfer of Land Act 1958

Lodged by:
Name: .....
Phone: .....
Address: .....
Ref.: .....
Customer Code: .....

The caveator claims the estate or interest specified in the land described on the grounds set out and forbids the registration of any person as proprietor of and of any instrument affecting the estate or interest to the extent specified.

Land: *(title, mortgage, charge or lease)*

VOLUME FOLIO

Caveator: *(full name and address)*

MR. SQUATTER

Estate or Interest claimed:

AN ESTATE IN FEE SIMPLE

Grounds of claim:

ADVERSE POSESSION

POSESSORY INTEREST IN ABOVE NAMED LAND.

Extent of prohibition: *(If not ABSOLUTELY delete and insert desired text)*
ABSOLUTELY

Address in Victoria for service of notice: *(include postcode)*

Dated:

Signature of caveator .....
or
Signature of solicitor and agent .....
or
Signature of agent .....

Approval No. 5710071L

STAMP DUTY USE ONLY

C

THE BACK OF THIS FORM MUST NOT BE USED

Sample Caveat.

The squatter can however attempt to force the owner into the same tenancy agreement as the previous occupants had on the grounds that s/he would suffer greater hardship than the owner. Usually there must be some connection between the squatter and the previous occupants. This is worth a try if you are desperate to keep your home are willing to pay rent, but it rarely works.

A final avenue for eviction is for the owner to physically evict you themselves. If you are not at home and they put your stuff out and change the locks then there is little you can do. However if you are there they risk committing unlawful assault. The law is unclear, but it may be that an owner cannot physically evict someone in "possession" of their land and must rely on the police or a court order.

SQUATTER'S TITLE

The law prevents an owner from evicting a person in possession of the property after 15 years from the date of their possession (called "adverse possession"). Once you have occupied a property under adverse possession for 15 years you are entitled to have your name entered on the certificate of the title. You will need to prove your period of possession and cannot claim adverse possession of Government land.

Possession is where you occupy property with the intent to exclude everyone, including the owner, from the land. This is done by living in the house and changing the locks. On vacant open land it is done by "enclosing" or fencing the land. Establishing this kind of possession gives you a legal right to the property against all other people (including the police) except the owner.

One way of proving the date of your possession is to lodge a caveat on the certificate of the title. A caveat is an order preventing the property from being sold, mortgaged, given away, etc unless the "caveator" is given 30 days notification. A caveat costs $59 to register with the Titles Office. You will first need to get the volume and folio number of the property's title and will need to provide information as to the reason why you are taking out the caveat. See the example on the preceding page for how to fill out the relevant document correctly. All the people who are on the title will be notified. To avoid alerting an owner or bank to your presence only lodge a caveat if there is no mortgage and the address of the owner is the same as that of the squat. See the previous page for a copy of exactly how to fill out the form.

Lodging a caveat also has an advantage in helping you out when dealing with the police. If they come you can show them the caveat and tell that you are engaged in a civil dispute over who owns the property. It is likely the police will leave you alone in such a case.

WHERE TO GO FOR FURTHER INFORMATION.

1993 Melbourne Squatters Handbook Online. Has information on house repairs and squatting in general. www.xchange.anarki.net/squat

Sydney Housing Action Collective. Can provide information on squatting in NSW as well as advice on repairs, etc. http://squat.net/shac

Squatnet. International squatters website with news and links. www.squat.net

Squatters and Unwaged Workers Airwaves (SUWA) show. Direct action news and advice every Friday between 5-30pm and 6-30pm on 3CR, 855AM.

Community Legal Centres. For information on where you can obtain legal aid and advice call 039 602 4949.

Victorian Tenants Union. Advice on renters' rights. 039 416 2577

Dole Army. Unemployed rights and advice. www.beam.to/dolearmy

Welfare Rights Unit. Phone advice for social security recipients. 039 416 1111

Federation of Community Legal Services. Free legal advice. 039 602 4949

This pamphlet is made up of articles that have previously appeared in the Melbourne and Sydney Squatters Handbooks as well as from Squat Why Not? Thanks to all who we cadged info from.

-Question Mark Collective.

The Latham Foundation for the Promotion of Humane Education www.latham.org

Established in 1918, the Latham Foundation promotes re spect for all life through education. The Foundation pub lishes a quarterly periodical, *The Latham Letter,* ar maintains a number of print and video resources related t animal abuse, child maltreatment, and humane educatior including:

Breaking the Cycles of Violence: A Video and Trair ing Manual (set). Authored by Phil Arkow, the vide and 64-page manual are ideal for cross training pro fessionals on animal and human abuse issues.

Teaching Compassion: A Guide for Humane Educators Written by Pamela Raphael with Libby Coleman, Ph.D. and Lynn Loar, Ph.D., this 130-page guide includes teacher's narrative and lesson plans to encourag respect, responsibility, compassion, and empathy.

Child Abuse, Domestic Violence, and Animal Abuse Linking the Circles of Compassion for Prevention ar Intervention. Produced with the assistance of th Latham Foundation, this book, edited by Frank R Ascione, Ph.D., and Phil Arkow (1999), includes origi nal chapters written by authorities from each o these three areas of professional focus.

Safe Havens for Pets: Guidelines for Programs Shel tering Pets for Women Who Are Battered. Based o indepth interviews with 41 domestic violence ar animal welfare agencies, this book describes th development and operation of programs that shelte pets for women and their children who are escapir violent homes. A free copy of this book is availabl for any law enforcement, domestic violence, anima welfare, child welfare, or related agency making request (funded by the Geraldine R. Dodge Founda tion).

Send a self-adhesive, self-addressed mailing label to:

Frank R. Ascione, Ph.D, Department of Psychology
Utah State University, franka@coe.usu.edu

Why animal rights is a feminist issue

Kim Stewart

> *We need not choose between one liberation cause and the other: women's rights and animal's rights suffer a common oppression in the patriarchal world.* (Adams 1990)

Social justice movements like animal rights and women's rights demonstrate many parallels that reaffirm their claims of validity. The patterns of hierarchy and domination that lead to the oppression of women, of people of colour, of workers and other marginalised groups, are equally at work in the oppression of animals and their environment through what Peter Singer calls 'speciesism' and 'instrumentalism'.

Resourcism and abuse

Carol Adams interprets patriarchy is an ideology which identifies meat-eating with masculinity. She sees analogies between the oppression of animals and the oppression of women, it has been argued that one way to engage in feminist praxis is to refrain from eating animal flesh.

Using other species as instruments, as resources, as means to our ends has resulted in widespread cruelty in the name of profit. Selective breeding and now genetic engineering results in abnormal and accelerated growth such as that which causes bone deformities, lung and heart problems in hens, turkeys and pigs intesively raised for meat. Mother cows and young are separted as a matter of course, the mothers destined for a few years of often painful milking, and then the slaughterhouse, her young often short life suffering in a veal 'crate',

> *I have never been able to find out precisely what feminism is: I only know that people call me a feminist whenever I express sentiments that differentiate me from a doormat.* – Rebecca West

unable even to turn around, fed an iron deficient gruel to feed our spurious taste for pale flesh. Countless rabbits, rats, guinea-pigs and mice suffer and then are sacrificed to test products we scarcely need, and medications to remediate the illness often brought on by our own actions within a social struture which engenders injustice everywhere. For each of these 'uses' there are now numerous alternatives, but often powerful economic interests prevent humane progress.

Our society as a whole encourages this when we hide the goings-on in abattoirs; construct an ideological renaming of animals when they become food (from 'cow' to 'stock' or 'head', and ultimately 'beef'); and devalue the pain of animals by labeling them as our resources: as women 'choose' to be porn models and prostitutes, it is suggested by our culture that animals 'choose' to be eaten, that they exist only for this purpose! (Adams 1986:190)

Farmers speak of their 'stock' as biomachines: "Forget the pig as an animal. Treat him (sic) just like you would a machine in a factory. Schedule treatments like you would lubrication for you car. Breeding is like the first step in the assembly line..." that is occasioned by suffering (sterotypical bar-biting, self-mutilation just to name two common effects on factory farmed animals) and behavioural deprivation and leads inevitably to the animals untimely and often botched death.

Objectifcation and loss of compassion

Objectification leaves the death out of meat, it becomes the sanitised, plastic wrapped abstract artefact we purchase at the supermarket. It makes killing animals acceptable, in the same way that pornography objectifies women, reduces them too to 'cuts' of meat and leaves out the relationship between persons making the 'use' of women to men's ends acceptable. By this analogy, Adams identifies the consumption of meat/death with the acceptance of male dominance.

Eating animals acts as mirror and representation of patriarchal values. Meat-eating is the reinscription of male power in every meal...If meat is a symbol of male dominance, then the presence of meat proclaims the disempowering of women. It takes the notion of objectification one step further, not only have we objectified animals but in objectifying them we take what we want and leave the rest out, we leave their death out and we take their bodies, we leave the images of their death out but take the meaning of meat and apply it to women. (Adams 1990)

Patriachy, power and meat

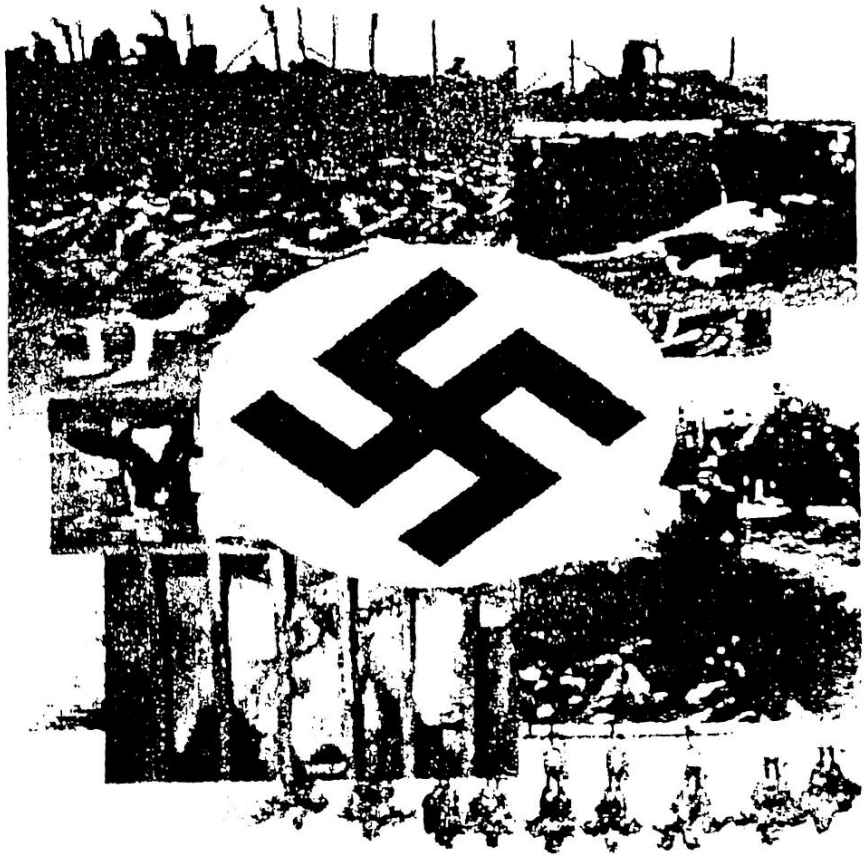
Adams sees sexism and speciesism as "mutually reinforcing systems of oppression" so by condoning meat-eating we are implicitly condoning male dominance (1990:174). Of course almost all domestic animals bred for food are female. So for Adams, ethical vegetarianism is a moral act that denies collusion with the oppressor culture.

Feminists need to recognise meat-eating as the cultural artefact it is: tied up in every ritualised celebration, and a part of the identification of social and sexual roles. "Real men don't eat quiche" they eat great slabs of beef and if they don't they are scarcely men. While many of us might reject the traditional male gender role, more deeply embedded is the notion that meat is good for you and without it your health will suffer. Women are complicit in and victims of this ploy. While they "feed the man meat" and turn their children into 'ironsteins' they are also targeted by advertising as 'iron-deficient' anaemic and weak and lethargic because they don't eat enough meat. (Ironically (!), iron is not assimilatable unless in the presence of vitamin C, which is in it's most perfect combination in green leafy veggies, not meat which has no vitamin C).

The gender assignments world-wide that give meat to the men when supply is limited by consequence give vegetables to the women. Thus vegetarianism is viewed as emasculating, effeminate. In many cultures meat is viewed as the property of men: women are forbidden pork in the Solomon islands; fish, seafood, duck and eggs in some Asian cultures; in Africa it is often chicken. The Aussie barbie is traditionally cooked by the men, a primitive ritual and often the only form of cooking the man will engage in.

"As often as Herman had withessed the slaughter of animals and fish, he always had the same thought: In their behavior towards creatures all men were Nazis. The smugness with which man could do with species as he pleased exemplifies the most extreme racist theories, the principle that might is right."

Isaac Bashevis Singer, 1978
Nobel Prize Winner,
Ethical Vegetarian,
Holocaust Survivor and Jew



The pacifist connection

It was during the first world war that vegetarianism met feminism and pacifism. Anti-war feminists like Charlotte Despard anc Mary Alden Hopkins were also vegetarian connecting meat-eating with an excess of masculine power and the culture of domination that leads to war. As Adams describes: "Just as anti-war feminists believed that empowering women would end the war, so vegetarians believed that elimination meat eating moved the world closer to pacifism" (1990:124)

Of the 12.4 million people in the US who call themselves vegetarian, 68 percent are female while only 32 percent are male. The vegetarian connection is reinforced by the sheer number of women involved in the AR movement, outnumbering men 3 to 1 "We need not choose between one liberation cause and the other: women's rights and animal's rights suffer a common oppression in the patriarchal world." (Adams 1990)

Kim Stewart, Animal Liberation Qld, November 2000 . References: Adams, C The Sexual Politics of Meat1990 ; Kheel, M "The Liberation of Nature: A Circular Affair" In Beyond Animal Rights: A Feminist Caring Ethic for the Treatment of Animals1985; Singer, P "All Animals are Equal", In Zimmerman (ed) Environmental Philosophy: From Animal Rights to Radical Ecology, 2nd edition Prentice Hall 1998

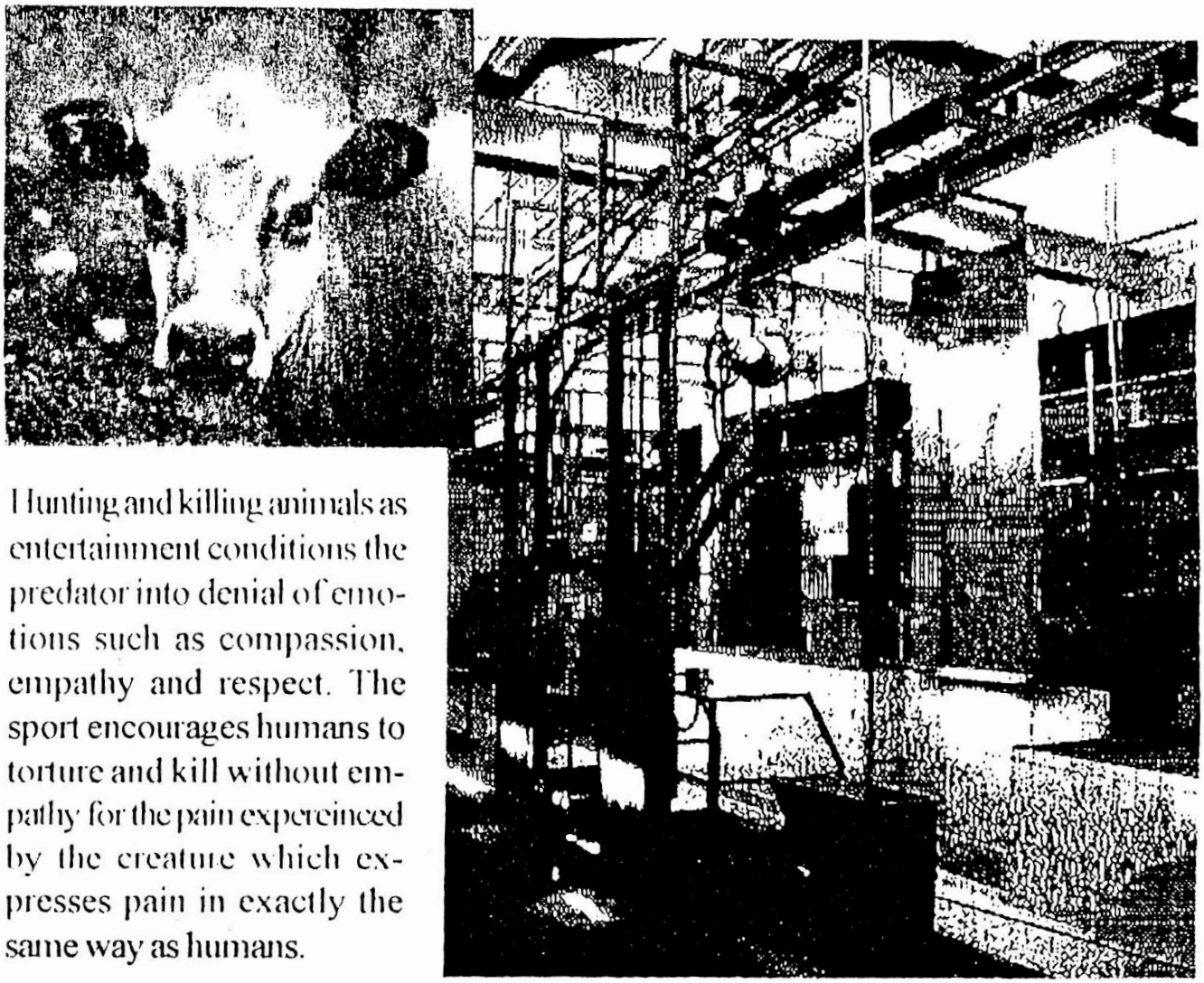
The Butchering of Women

by Debbie Morris

In my role as a counsellor I am often the first point of call for women who have been sexually assaulted /raped. This institutionalised terrorism of women is intrinsically linked to the socially sanctioned abuse and murder of non-human animals. If we are to decrease sexual violence against women, we must understnd that violence, control and humiliation sanctioned by adults as entertainment sends conceptually useless messages to younger generations who we expect to be morally good.

For instance, if humans can enjoy being entertained by the pain and suffering experineced by non-human livng beings as socially approved forms of entertainemnt (hunting, rodeos, bull fighting, dog and cock fighting, performing circus animals) then how can society expect that common moral standards will reflect compassion, empathy amd respect for thier own species? Empathy for another is the ability to put yourself in their position - to know, without a doubt that to be branded, shackeled, shot, chased, tormented, isolated, controlled, restricted, etc, causes pain, fear, bad health, depression, stress, etc. The unique ability of humans to use others in this way and deny the suffering caused by thier actions is perhaps the most barbaric act any creature commits on another. After all, we are the only species that systematically tortures and kills or own species, despite our unique ability to empathise.

The varied ways in which animals and women are portrayed in entertainment aimed predominantly at men reflects that on some level others are already aware that combining exploitative, humilating and often violent images of women and animals appeals to some sections of society. Men's magazine's frequently juxtapose pictures of partially naked women with images of blood sports or other forms of animal torture. On contacting one such magazine the editor became very angry at my understanding of the juxtaposition, he agressivbely asked: "haven't you got a sense of humour?" and hung up, denying my right ot respond. The smae magazine's next edition had ana rticle trivialising ritual abuse and sacrifice of women, children and animals.



Hunting and killing animals as entertainment conditions the predator into denial of emotions such as compassion, empathy and respect. The sport encourages humans to torture and kill without empathy for the pain expereinced by the creature which expresses pain in exactly the same way as humans.

Majorie Spiegal identifies an ability to hunt and kill is not confined to species whose only differnce is a lack of verbal communication, "rape strikingly resembles hunting, both feature the stalking of the prey, the cruelty and thrill of the capture an kill, the degradation of the victims terror and defeat" (Spiegal 1986). In *Killing the Female: The Psychology of the Hunt,* Merritt Clifton presents findings from a 1974 study for the Wildlife Society which found that hunters surveyed claimed that "seeking the kill is only the pretext for the various other rituals that separte the men form the boys determining who's a pussy" (Merritt 1990).

A report by the New Internationalist, January 1991, exposed a series of pornographic images in which a woman was chained to a butchers' table amidst carcasses, knives and cleavers. The psychological effect of the butcher armed with an electric saw, about to carve the woman into pieces of meat, reminds men that their " power over animals is virtually absolute, over women, men have less control, through this imagery woman becomes the inferior animal captured, cut up into pieces, displayed as a trophy to masculine power" (Kitzinger 1991)

In pornographic depictions of women as animals male dominance is made explicit, by depicting her as an animal, man's ability to control and dominate woman is complete. This demeaning practice not only disempowers women but highlights the controlling mechanisms used by men with animals and women to subdue, discipline and humiliate them into submission.

Men exert mastery over women and animals in their obvious exploitaion and misuse of them as depersonalised and controllable objects. A common form of family entertainment, the magaic ahow, highlights men's ability to master both women and animals by turning a beautiful, caged woman into a dangerous, yet contolled big cat. The magic would lose it's impact and implicaton should the man turn the woman into a donkey, for example! Because the true magic behind this trick is men's ability to control women and animals.

Even while creating and upholding heroes and nationalism a the footy amtch we can be reminded of man's comparative importance: when men are resting form knocking each other around for a ball, we are amused by dancing girls and people dressed as animals while the crowd uses the toilet and gets drinks. One popular team has it's own slim blond who proudly gallops around the stadium on a horse everytime they score. Many other areas of male dominated entertainemnt serve to remind men of their dominance and that other groups deserve little compassion or respect, especially when there is serious competion to think about.

If we can move past patterns of domination, command and control to a profound and grateful respect for the world, we can begin to relate to and care for all forms of life with respect and dignity. "Why can't we be rounded out reformers? Why do we make one reform topic a hobby and forget all the others? Mercy, prohibition, vegetarianism, women's suffrage and peace would make the old earth a paradise, and yet the majority advocate but one, if any of these." (FT Neff, Women's Christian Temperance Union 1907)

References

Adams, C "The Sexual Politics of Meat" 1990; Clifton, M "Killing the Female 1990; Neff, T letter to the editor in "The Vegetarian Magazine" 1907; Kitzinger, C "The New Internationalist" Jan 1991; Spiegal, M "Feminists and Animal Rights" 1986

Do not follow where the path may lead. Go instead where there is no path and leave a trail.
- Muriel Strode

"Feminism encourages women to leave their husbands, kill their children, practice witchcraft, destroy capitalism and become lesbians."

— the Rev. Pat Robertson, 1992 GOP Convention

For more than one hundred years, Marxism has envisioned the disappearance of the "means of exchange," ...But no Marxist regime has been able to achieve it because it is impossible, within patriarchy, to suppress a market economy.

And it is impossible, in a market system, to not devastate the planet. It is up to women, now, to reclaim the voice of humanity.

- Francoise d'Eubonne 1990

AFAR Merchandise

T-Shirts - $15 - "Go Vegan - end animal exploitation now!" (see picture on contents page)

Stickers - $1.50

- "Real Men are Kind to Animals"
- "A Burger Stops a Beating Heart"
- "Animals are People too! - All lives matter"
- "Milk is Natural?" (with kids sucking cows teats)
- "Australian Feminists for animal rights"

Badges - $2.50 (see pictures scattered throughoutthis leaflet)

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WE CAN ONLY FULFIL OUR CHARTER WITH YOUR HELP!

YOUR MEMBERSHIP OR DONATION WILL HELP US KEEP RUNNING THE FAR NETWORK. FOR $10 (AUSTRALIAN) YOU WILL GET A YEAR'S MEMBERSHIP INCLUDING AN INTRODUCTORY INFORMATION PACKAGE & OUR QUARTERLY NEWSLETTER. WE OFFER FREE MEMBERSHIP TO THOSE IN FINACIAL HARDSHIP. WE RELY ON VOLUNTEERS TO DO OUR MOST VITAL WORK, AN WELCOME SUBMISSIONS FROM MEMBERS TO OUR NEWLETTER. WE SEEK TO GET ECOFEMINIST AND ANIMAL RIGHTS ISSUES EXPOSED TO THE WIDEST POSSIBLE NETWOR AND WITH YOUR HELP WE CAN MAKE THAT HAPPEN.

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*PLEASE MAKE CHEQUES OUT TO 'ANIMAL LIBERATION QUEENSLAND' AT THIS POINT, AS WE DO NOT YET HAVE OUR OWN ACCOUNTS.

09. Meat is Murder

10. Milk Free Youth

11. [illegible] other animals?

In 1996 23% of women reported experiencing domestic violence = 1.1 million women

In 1999 the RSPCA investigated 10,700 cruelty complaints.

Research in the US indicated that 88% of victims of sexual or physical domestic violence had a partner who also abused the family pet or killed it.

ANIMAL ABUSE IS A WARNING SIGN.

Remember: no one can make you feel inferior without your consent.

— Eleanor Roosevelt